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THE

JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלה'כם: Is. xl. 1.

ἡ σωτηρία ἐκ τοῦ Ἰσραήλ ἐστίν. JOHN IV. 22.

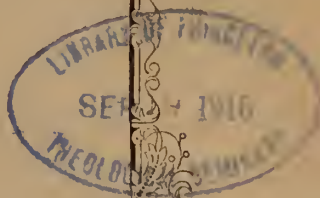
Through your mercy they also may obtain mercy. Rom. xi. 22.

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THE JEWISH CHRONICLE.

This monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

Bound Volumes.—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

NOVEMBER, 1850.

LORD'S AXIOMS.

"THE words of a passage never have in any one of the several places in which they are used in it, more than one meaning."

"All figurative passages are to be interpreted by the laws of their several figures."

THIRD AXIOM. A divine revelation is made to mankind, the design of which is to impart information of infinite importance.

A priori it is unreasonable to suppose that God would not communicate that information in a manner to be perfectly understood. The Bible contains the Divine revelation. There is not a word in it but that belongs to human language, whose laws were long since definitely settled. Hence the words are all familiar to us, and when composed into sentences the resultant signification must be obvious. What is not human is the information given.

The thoughts of God are not as our thoughts, but the manner of expressing them is the same. Otherwise we would need an additional revelation to give us his meaning. When, therefore, we enter upon an investigation of the meaning intended to be conveyed by the words and sentences of the Scriptures, being acquainted with the laws of human language, we are to adhere to them at every step, precisely as we would in a human production on astronomy, political economy, ethics or poetry.

It is a settled law of language that no assemblage of words called a sentence in a given place, and at a given time, shall contain two distinct and independent ideas. Not a sentence can be found in all the literature of the world by which it is clearly the intention of the author to express two distinct and disconnected ideas. If it be a perfect sentence, framed according to the laws of language, it will give one, and only one meaning.

But many interpreters of the Scriptures proceed upon the assumption, that "sentences" in Scripture are somehow or other more pregnant with meaning than when found in any other book. It is true that the sentences of Scripture are generally more comprehensive than they are

found to be anywhere else—that is, the meaning is conveyed in fewer and more appropriate words; but it is not true that any sentence or passage in a given place is so comprehensive as to convey two meanings. “And God said, Let there be light, and there was light,” is a comprehensive sentence, but it has only one meaning. There is no principle of language that will allow it to have any more than one meaning. “And the Lord appeared unto Abram, and said, Unto thy seed will I give this land.” This is a plain sentence, and has one meaning. No principle in language can make it mean, that his natural seed should possess Palestine, and that his spiritual seed should possess heaven, in this place. It means only one thing. And as this passage has no figure in it, its meaning is literal, and that meaning is, that God would give to Abraham’s descendants the land of Canaan. But if there be such a principle in language that allows a given sentence in a given place to have two meanings, it must be of universal application. Then, every passage or sentence, whether in Scripture or out of it, must have *two* distinct meanings. But there is no such principle. We have already shown that language may convey a literal or a figurative signification, according as it is arbitrary or borrowed. If the meaning be figurative, then the language has been borrowed from an object which it literally describes, and applied to an object to which it is not conventionally appropriate, upon the principle of a conceived likeness between the objects. If the meaning be literal, then the language is used in accordance with the import which men have agreed to put upon it. Language cannot have both these circumstances attending it at the same time. The language which is used to describe an object cannot have an arbitrary meaning, and be borrowed at the same time, for that were to destroy the distinction between literal and figurative language. Then, as every passage must be either literal or figurative, and cannot be both at the same time, if it have two or more meanings they must be both literal, or else both figurative. Now, if any passage may have two literal or two figurative meanings, there is no reason why it may not have three, five, or ten, which is absurd.

But it may be said that the double meaning which a passage may have is not derived from the language, but from the connection by analogy or similarity, which the object to be described may have to some other object. E. g.: When the kingdom of David and the everlasting covenant confirmed to him respecting the perpetuity of his kingdom is mentioned, another idea suggests itself to the minds of some of the Church under the Christian dispensation, and the passage is said to have a double meaning. First, it describes a social establishment; secondly, a moral establishment. But it must be readily seen, then, when the kingdom of David is mentioned we obtain from it the idea of the spiritual kingdom of Christ upon the principle of *suggestion*. David’s kingdom was purely social, founded upon Divine laws and institutions, and there is no more similarity between it and the Church, than there is between it and any other dissimilar organized body.

But it is absurd that a passage means what it merely suggests, besides what it actually describes. But David's kingdom was made by Divine inspiration a type of Christ's kingdom, and not of the Church, which had a different type; and this is in accordance with well-known principles of language.

This theory of double sense, as applied to Scripture language, is described in the following passage: "As everything of covenant and mercy spoken to the Jewish people hath its ultimate reality in the Church, so may we say that everything spoken against the oppressors of Israel hath its ultimate reality in the apostasy or Anti-church, Rome."

Now let us see the result of applying this theory. "For the Lord will have mercy upon Jacob, and will yet choose Israel, and set them in their own land."

This passage is said to have two meanings: the one is what is here stated; the other is that, during the Christian dispensation, the Church shall be peculiarly blessed in some manner by Jehovah, and firmly established upon the foundation of the prophets and apostles, Jesus Christ being the chief corner. This double sense is obtained by an effort of the imagination alone; for the latter sense, so far from being the result of similarity or analogy between the two objects, is not here even the result of suggestion.

Again: "Come down and sit in the dust, O virgin daughter of Babylon. Sit on the ground. There is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate."

This passage is said to have two meanings: one is the ruin and humiliation of Babylon, and the other the ruin and humiliation of the Roman Church. This is a use of language that is never resorted to only in the Scriptures. The error in this instance is fallen into simply from not discriminating between the existence of a general principle and its particular application. God will bring into ruin and the dust all the enemies of his people in every age of the world, while he will deliver, protect and build up his people. But to say that whenever this principle is discovered in its application, in a particular instance, that it embraces at the same time and place another instance, however remote in time, is false. Consistent with this application of a general principle, the terms "Israel," "house of Jacob," "Judah," and "Jews," are made to stand for so many names of the Christian Church; that is, when promises are made to Israel, at the same time the promises are made to the Church.

But on the other hand, it is sometimes said that the second meaning is the only true one that properly belongs to the passage. This idea will come up for discussion under another axiom.

But, if it be said that the prophet is merely conveying intelligence respecting events, actors and objects under the new dispensation, when he speaks of great social and moral blessings to be bestowed upon the Israelites at some future day, and for want of intelligible illustrations he resorts to terms that would literally describe the Jews as reinstated in their own land, and inheriting all the blessings of the original covenant;

still the facts from which the illustrations are drawn must be true, for the unknown can be illustrated only by the known. This would again necessitate a double meaning, which they who hold to this mode of interpretation do not admit. The axiom in question is hence a safe, and the *only* safe guide in determining the number of meanings of a passage of Scripture, viz.: "The words of a passage never have in any one of the several places in which they are used in it any more than one meaning. If that meaning is literal, they have in that instance no other literal and no figurative meaning. If it is figurative, they have in that instance no other figurative, and no literal meaning. They may be used in different places in the same prediction in different senses, but never in the same place fill two dissimilar offices or bear a double sense."

FOURTH AXIOM. All figurative passages are to be interpreted by the laws of their several figures. We have already seen that "no passage is figurative unless it have a figure in it;" but there are thousands of passages which have figures in them. There are various kinds of figures, because in borrowing the language belonging to one object to apply to another, the object to be described is viewed in various aspects in its relation to the object from which the illustration is drawn.

A resemblance may be perceived to exist between them, which is simply affirmed as a fact; and the reader, from a knowledge of one, must ascertain what is the other; or he may declare that one is not merely like the other, but identical with it, and leave it to the reader to trace the identity and learn the object to be illustrated; or a lengthened description may be made of one from which are to be learned the peculiarities of the other; or one may be substituted for the other; or the object in question being inanimate may be viewed as animate, and be described accordingly; or one object may be used to illustrate another, on the ground, not of similarity, but of analogy.

In accordance with these various conceptions of objects, have arisen figures of speech, each with its own particular laws, according to which it is to be classified. In the interpretation of the Scriptures a knowledge of these laws is absolutely essential, for the reason that, having a given object to learn, we are given another object by which to learn it, from a likeness existing between the two; and unless we discover the nature of the resemblance we cannot attain to the desired knowledge.

1st class. "The kingdom of heaven is like a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all he had, and bought it." The object, "kingdom of heaven," is to be learned in some of its peculiarities. A resemblance is discovered between it and another object with which the learner is acquainted, and he is left to infer from this well-known object what the kingdom of heaven is: viz., that the greatest sacrifice has been made to redeem the invaluable human soul. The figure in this passage is called a comparison. It bears this name, because it is simply asserted that one object is like the other.

The following contain comparisons: "He will lead his flock like a

shepherd." "His eyes were as a flame of fire." The law of the comparison is that the object to be illustrated shall be formally compared with the object by which it is to be illustrated, by the use of the particles like, as, &c.; and that the learner shall study the language describing the latter object in order to learn the former.

2d class. "Thou shalt be a beautiful crown in the hand of Jehovah, and a royal diadem in the grasp of thy God." Here the object expressed by "thou" is to be described in its relation to God. Instead of literally stating what it is in the estimation of God, a resemblance is perceived between it and another object; and it is directly affirmed to be that object. Then we study the latter in order to know the former. The object "thou" is a "beautiful crown and diadem." Nothing is so highly esteemed as a crown, which is the emblem of power, riches, happiness, and greatness. The object "thou" is as precious and estimable in the regards of Jehovah, as a crown is in the possession of the conqueror.

This figure is called a metaphor. The following are metaphors: "God is a rock." "This is my body." "This is my blood." "The anger of Jehovah is kindled against his people." "I will fan them with a fan." "I had planted thee a noble vine." The law of the metaphor is, that the object to be described, being conceived to be like some other object, shall be affirmed to be that object, or described in language belonging to that object. "God is a rock." Here God is said to be a rock. "The anger of Jehovah is kindled." Here anger is described in language that belongs to a fire.

3d class. "Behold, the Assyrian was a cedar in Lebanon, with fair branches and with shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great. The deep set him up on high, with her rivers running round about her plants, and sent out her little rivers unto all the trees of the field; and his boughs were multiplied, and his branches became long, because of the multitudes of waters when it shot forth." &c. Ezek. xxxi.

Here the object—the Assyrian in his power, greatness, and domination over the nations around him—is to be learned.

Instead of giving a literal description, the writer traces a resemblance between this object and a tree, affirms it to be a tree, then takes the tree in its relation to other trees and the rivers, and describes it in all its particularities, from which we are to learn the particularities of the Assyrian. This figure is called an allegory. It differs from the metaphor in giving a description of the object which is said to be the object to be described. The metaphor is destitute of such description, taking it for granted that the illustrating object is well known.

The law of the allegory is, that a description shall be given of the object chosen for illustration, from which the object to be illustrated shall be learned.

4th class. "And when I shall put thee out, I will cover the heavens and make the stars thereof dark. I will cover the sun with a cloud, and

the moon shall not give her light. All the bright light of heaven will I make dark over thee, and set darkness upon thy land." Here the object, the downfall of Egypt, with every department of its social state, is to be described. The writer conceives of a resemblance between it and the heavens, with the sun, moon and stars. Instead of literally describing the former, he describes the ruin of the latter. The heavens are to the sun, moon, and stars, what the land of Egypt was to its kings, governors, and inferior officers. Obscuration of the heavenly luminaries would fill the heavens with darkness; so a destruction of the rulers of Egypt would fill the land with political anarchy and desolation.

This figure is called a substitution.

The law of substitution is to make a transition from the object to be described to another which bears to it a resemblance, (without any formal notice of a likeness,) substitute the latter for the former, and proceed to its description as though it were the former in language only adapted to the latter. Matt. xxiv. 29, Isa. lv. 1, 2, and xx. 28-33, are figures of substitution.

5th class. "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen." The object to be described here is the destruction of Jerusalem, with its consequences. A resemblance is traced between this object and Lebanon with its cedars. Instead of literally describing the destruction of Jerusalem, the writer commences an address to Lebanon and the fir-trees as though they were intelligent objects. Here is a double figure: a substitution in making Lebanon stand for the city, the cedar for the people, and the fir-tree for the nations round about; but also a personification in treating inanimate objects as though they were animate and intelligent. Lebanon is called upon to "open her doors," and the fir-tree to "howl," as if they were men.

The following is a personification without any connection with any other figure: "Hear, O heavens, and give ear, O earth! for it is Jehovah that speaketh." The law of personification is, that an inanimate object shall be treated as though it were animate and intelligent.

In each of these several classes of figures there are three common facts which must never be lost sight of. 1. We always have an object to be described, but in language which literally describes some other object. 2. The object to be described is not as well known as the object introduced for illustration. 3. All the figures are founded upon natural or imaginary likenesses existing between the objects.

Such are the various classes of figures used in language, and their laws: the comparison, the metaphor, the allegory, the personification, and the substitution.

The Scriptures abound with these various classes of figures. When it is said that a passage is highly figurative, it should be meant that one or more of these classes of figures is used. The main difficulty in the way of interpreting the figurative language of Scripture is our inacquaintance with the objects from which that language is drawn.

We will close this article by applying the rules of figurative language to a single passage of Scripture. "Come near, ye nations, to hear; and hearken, ye people. Let the earth hear, and all that is therein. . . . For the indignation of the Lord is upon all nations. . . . Their slain also shall be cast out, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven." . . . Isa. xxxiv. The first figure is contained in the sentence, is "Let the earth hear, and all that is therein." We perceive at once that an inanimate is treated as though it were an animate and intelligent object. It is a personification. The object of the figure is to illustrate the universality of the knowledge of the destruction of the nations that had oppressed the people of God.

The next figure we notice is contained in the sentence, "and the mountains shall be melted with their blood." Here the effect of blood is described by a word literally applicable only to fire. The blood is affirmed to melt the mountains. The figure is therefore a metaphor. Its object is to give us a vivid and striking impression of the extent of the destruction of the nations. The mountains where they are slain, flowing with blood, have the appearance of being melted with fire. The next figure is contained in the following: "And all the host of heaven shall be dissolved, and the heavens rolled together as a scroll: and all their host shall fall down." Here, a transition without any formal notice is made from the government and their rulers, to the heavens, with their hosts of luminaries, the destruction of which is described instead of them. This is called a substitution. The object of it is to deepen our impressions of the overthrow of kings, and the annihilation of their governments. And how could this be done more powerfully than by representing the stars falling out of their places in the canopy and melting away, and then the rolling together of that canopy and removing it out of its place?

The next figure is contained in the sentences, "as a scroll," "as a leaf falleth off from the vine," &c. Here the rolling of the canopy of heaven together is likened to the rolling together of an ancient manuscript on which the law may have been written, where the ends are attached to a roller, on which they are rolled up towards the centre, when there is no further use for them. Also all the host of heaven are said to fall down, "as a faded leaf from the vine." This figure is a comparison. Its object is readily seen. We have in this passage no instance of the allegory, but of each of the other classes of figures. The whole passage taken together has a subject which it is proposed to illustrate, viz., the indignation of the Lord upon the nations, and their destruction, and other objects well known or readily comprehended are introduced by way of illustration.

It is thus by interpreting each class of figures by its own laws that we arrive at the meaning, the beauty and the power of the Scriptures. The axiom in question is a useful one, and should never be departed from, viz.: "All figurative passages are to be interpreted by the laws of their

several figures, because passages that are figurative are such by having figures in them; and every figure has a nature of its own, and is to be interpreted by its own law."

RUTH'S DEVOTION.

BY FRED. BARNETT.

MOTHER, bid me not to leave thee;
Where thou goest there I'll go;
Kind hast thou ever been to me,
In happiness and woe.
The grave hath those we dearly loved,
And we are sad and lone;
As thine and mine from earth are moved,
Together let us mourn.

The threat'ning cloud will pass away,
The sun again be seen,
The vernal huds again he gay,
The tender herb he green;
But will our griefs be wafted by—
Our sorrows' night grow morn—
Or shall we have less cause to sigh
For loved ones lost and gone?

Though Orpah wills to stay behind,
I fain to thee would cleave,
For in this land what shall I find
Will cost one sigh to leave?
Dear, dearer far art thou to me,
For passing love and worth,
Than kith or kin can ever be,
Or land that gave me birth.

Oh, let me hie me to thy land,
And tend thee all thy days,
And then 'mid Israel take my stand,
There, 'mid thy people, praise
Thy people's and the only God,—
Him our husbands true adored,—
To whom in prayer their hearts they howed,
To whom their souls have soared.

And he thy lot or rich or poor,
So he the lot of mine,
Too happy, could I but endure
The treble woes of thine:
Though I my tender love have lost,
Thou, love and dear sons two,
And all the sighs and tears they've cost
Are still not half their due.

Oh, Naomi, let me to thee be
As child, or e'en as slave,
So that I never part with thee
Till parted by the grave;
But with thee in thy country dwell,—
Blest land of God Most High,—
His praises with thy people swell,
There with thee live and die.

For the Jewish Chronicle.

WHO CRUCIFIED CHRIST?

IN the celebrated work of Professor Krug, of Leipsic, "*Ueber die Verhältnisse verschiedener Religions Partheien*," &c., the following passage is found:—

"But the worst is, that it is not true that the Israelites crucified Jesus, for the Romans did it; yet we have never heard that the present Romans, though there are many wicked men amongst them, are reproached for the crime committed by their progenitors. It might be said that the early Jews were the cause of the catastrophe; but they were not. It was only the High Priest, and some who adopted his opinion. Those individuals acted in this respect as people would do always, and everywhere, among Christians, because they disliked the new doctrine, but were unable to refute it. They complained to the civil magistrate; they perverted the words of Jesus, and accused him of a political transgression; and the magistrate was weak enough to listen to the accusation, because the cunning priests said, 'If thou let this man go, thou art not Cæsar's friend.' These words staggered the governor; so that he thought it more advisable to sacrifice an innocent man, than to forfeit the

good opinion of the emperor. The vulgar, naturally excited by the priests, cried out, 'Crucify him! crucify him!' just as the vulgar amongst Christians will do, who take delight in witnessing executions. But how long have the words *vulgar* and *nation* been used to denote one and the same class of people? And had not He who was crucified also many friends among the Israelites, who deprecated the act? Who made us avenge that act on innocent posterity? Did not He, while praying, say, 'Forgive me, for they know not what they do?' Was it not his express command, 'Love your enemies,' &c. O Christians! Christians! how little do ye reflect on the name from which you designate yourselves!"

NUMBER OF JEWS IN THE WORLD.

To the Editor of the Jewish Chronicle:

I HAVE promised, for some time past, to furnish you with a list of the estimated population of the descendants of Abraham throughout the world. From the various missionary intelligence from among the Jews, I have collected, from time to time, some of its late statistics, as well as from some other sources.

The following, I think, is about as correct as could be furnished:—

In the Mohammedan States of Europe, Asia, and Africa,	3,000,000	Gibraltar,	4,000
China, Ka-fung-fu,	60,000	Gallicia,	200,000
Russian possessions in Asia,	3,000	Netherlandish Colonies,	500
Russia Proper,	1,200,000	Kingston, West Indies,	5,000
Poland,	2,200,000	Damarara, Esquibo,	200
Prussia Proper,	135,000	New-Holland,	50
Austria,	453,524	St. Domingo,	5,000
Confederate States of Germany,	138,000	Porto Rico,	3,300
Amsterdam, Holland,	35,000	North and South America,	100,000
Holland,	50,000		7,959,174
France,	81,000	The Beni Israel among the Hindoos, found in the year 1832, and reported by the agent of the London Jews' Society, Mr. Sargon, one third of the whole population of 20,000,000,	
Italy,	200,000		
England,	60,000		
Ionian Isles,	7,000		
Danish States,	15,000		6,666,000
Sweden,	1,700		
Switzerland,	1,900		14,625,174

Dr. Durbin, in his late work of his Travels in the East, one volume, says:—

"There is not a country under heaven where the acknowledged descendants of Abraham are not found, not a language which they do not speak; of these there are seven millions scattered throughout the East, by the Almighty, to work the redemption of the world in due time."

East,	7,000,000	Italy,	200,000
Poland,	2,000,000	North and South America,	100,000
Russian Empire,	1,000,000	Mohammedan States of Europe,	
Germany,	75,000	Asia, and Africa,	3,000,000
Low Countries,	90,000	Persia and Hindostan,	1,000,000
France,	75,000		
England,	60,000		14,600,000

PERSECUTION OF THE JEWS IN MORAVIA.—The Jews of Straszing and Trebitsch, in Moravia, are flying in large numbers to Vienna, on account of the cruel persecutions now carried on against them. In Nadash, the Slavonic part of Hungary, the Jews are also suffering dreadful oppression.

THE CANTICLES.

A POEM DESCRIPTIVE OF KING SOLOMON'S MARRIAGE FESTIVALS, WHICH, ACCORDING TO ANCIENT AND ORIENTAL CUSTOM, WERE CONTINUED DURING SIX DAYS.

AS ARRANGED BY MR. CHARLES TAYLOR.

(Continued)

Third day. Bride's chamber window.

Bride. What is that coming up from the common fields,
Like a vast column of smoke—

Fuming with balsam and frankincense,
Surpassing all powders of the perfumer?

Ladies. That is the palanquin appropriate to Solomon himself!
Sixty stout men surround it;

The stoutest heroes of Israel;

Every one of them grasping a sword;

Every one of them expert at arms;

Ready on the thigh the sword of the Commander,—

A Chief superior to fear at all times.

Bride. A nuptial palanquin hath King Solomon made for himself.

Ladies. O, yes! He hath made of Lebanon wood its pillars,
Of silver its top covering,

Of gold its lower earriage,

With purple its middle part is spread;

A present from the daughters of Jerusalem.

Bride. Go forth, O daughters of Zion! and behold King Solomon!

Wearing the head circlet with which his mother encircled him

In the day of his espousals—

In the day of the gladness of his heart.

Bridegroom, (espies his bride at the window.)

Behold! thou art elegant, my consort,

Behold! thou art elegant!

Thine eyes are doves peering between thy locks;

Thy hair is like a flock of goats,

Long-haired, glistening goats, at Mount Gilead;

Thy teeth like a shorn flock of sheep,

Coming up on Mount Cassius,

All of them twins to each other,

And not one has lost his fellow;

Like a braid of scarlet are thy lips,

And the organ of thy voice is loveliness;

Blushing like the inner part of a piece of pomegranate,

Is thy cheek beneath thy locks;

White, like the tower of David, is thy neck,

Built on a commanding eminence;

A thousand shields are suspended around it,

All of them arms of dignity of valiant heroes.

Thy two nipples are like twin fawns

Nibbling lily flowers.

When the day breezes, when the lengthening shadows glimmer,
I will visit the mountain of balsam,
The hill of frankincense.

Evening. Bride's parlor.

Bridegroom. Thou art my entire elegance, my consort ;
Not a blemish is in thee ;
Be of my party to Lebanon, my spouse,
Accompany me to Lebanon, come,
See the prospect from the head of Amanah,
From the head of Shenir and of Hermon,
From lions' haunts, from panther mountains.
Thou hast carried off captive my heart, my sister, spouse ;
Thou hast carried off captive my heart
By one sally of thine eyes,
By one link of the chainette of thy neck.
How handsome are thy love favors, my sister, my spouse—
How exquisite are thy love favors !
How much beyond wine !
And the fragrance of thine essences
Beyond all aromatics.

Bride. Sweetness as liquid honey-drops, such drops thy lips,
O spouse !
Honey and milk are under thy tongue,
And the scent of thy garments is the sweet
Scent of cedar.

Bridegroom. A garden looked up is my sister, spouse—
A spring looked up—a fountain sealed—
Thy plants are shoots of paradise,
Pomegranates with delicious fruit,
The fragrant henna, with nards,
The nard and the crocus,
And sweet-scented reed and cinnamon,
With every tree of incense,
The balsam and the aloe,
With every prime aromatic,
Thou fountain of gardens, thou source of living waters,
Thou source of streams, of Lebanon's streams !

Bride. North wind, awake. But sink, thou southern gale.
Blow on my garden, waft around its fragrances.
Then let my beloved come into his garden,
And taste the fruits which he praises as his delicacies.

Bridegroom. I am come into my garden, my sister, spouse,
I gather my balsam with my aromatics,
I eat my liquid honey with my firm honey,
I drink my wine with my milk.

(To his companions.)

Eat, my companions, drink, drink deeply,
My associate friends !

NEANDER, HIS DEATH AND BURIAL.

BERLIN, July 22, 1850.

NEANDER is no more ! He who for thirty-eight years has defeated the attacks upon the Church from the side of rationalism and philosophy, who, through all the controversies among theologians in Germany, has remained true to the faith of his adoption, the pure and holy religion of Jesus Christ—Neander, the philosopher, the scholar—better, the great and good man, has been taken from the world.

August Neander was born in Gottingen, of Jewish parentage, in 1788; studied at the Gymnasium, at Hamburg; at the age of seventeen was converted to Christianity, and baptized. After his conversion, he went to Halle, to study theology under Schleiermacher. Having completed his studies, he was first appointed, in 1811, private lecturer in Heidelberg, and in 1812, Professor at the newly founded University in Berlin. He was never married, but lived with his maiden sister. Often have I seen the two walking arm-in-arm upon the streets and in the parks of the city. Neander's habit of abstraction and short-sightedness rendered it necessary for him to have some one to guide the way whenever he left his study for a walk or to go to his lecture room. Generally, a student walked with him to the University, and just before it was time for his lecture to close, his sister could be seen walking up and down on the opposite side of the street, waiting to accompany him home.

Many anecdotes are related of him illustrative of his absence of mind—such as his appearing in the lecture room half dressed, if left alone always going to his old residence after he had removed to another part of the city, walking in the gutter, &c. In the lecture-room, his manner was in the highest degree peculiar. He put his left arm over the desk, clasping the book in his hand, and after bringing his face close to the corner of the desk, effectually concealed it by holding his notes close to his nose.

In one hand was always a quill, which during the lecture he kept constantly twirling about and crushing. He pushed the desk forward upon two legs, swinging it back and forth, and every few minutes would plunge forward almost spasmodically, throwing one foot back in a way leading you to expect that he would the next moment precipitate himself headlong down upon the desks of the students. Twirling his pen, occasionally spitting, jerking his foot backward—all, taken with his dress, gave a most eccentric appearance in the lecture-room. Meeting him upon the street with his sister, you never would have suspected that such a strange looking being could be Neander. He formerly had two sisters, but a few years ago the favorite one died. It was a trying affliction, and for a short interval he was quite overcome, but suddenly he dried his tears, calmly declared his firm faith and reliance in the wise purpose of God in taking her to himself, and resumed his lectures immediately, as if nothing had overtaken him to disturb his serenity.

Neander's charity was unbounded. Poor students were not only presented with tickets to his lectures, but were also often provided by him with money and clothing. Not a farthing of the money received for his lectures ever went to supply his own wants; it was all given away for benevolent purposes. The income from his writings was bestowed upon the Missionary, Bible, and other societies, and upon hospitals. Thoughts of himself never seemed to have obtruded upon his mind. He would sometimes give away to a poor student all the money he had about him at the moment the request was made of him, even his new coat, retaining the old one for himself. You have known this great man in your country more on account of his learning, from his books, than in any other way;

but here, where he has lived, one finds that his private character, his piety, his charity, have distinguished him above all others.

It would be difficult to decide whether the influence of his example has not been as great as that of his writings upon the thousands of young men who have been his pupils. Protestants, Catholics, nearly all the leading preachers throughout Germany, have attended his lectures, and all have been more or less guided by him. While philosophy has been for years attempting to usurp the place of religion, Neander has been the chief instrument in combating it, and in keeping the true faith constantly before the students. Strauss's celebrated "Life of Jesus" created almost a revolution in the theological world. At the time of its appearance, the Minister of Ecclesiastical Affairs consulted Neander's opinion as to the propriety of prohibiting its sale in Prussia.

Neander, who at that time was reading lectures upon the Life of Christ, replied, that as his opinions were in direct opposition to those of Strauss, he would write a book in which he would endeavor to confute the dangerous position taken by that author. He could not advise to the prohibition of the work: it had already taken its place in the scientific world, and could only be put down by argument. "Our Saviour," said he, "needs not the assistance of man to maintain his Church upon earth." Neander's principal lectures were upon Church History, Dogmatics, Patristics, and the books of the New Testament.

His lecture-room was always well filled, and one could see from his earnest manner that his whole soul was engaged in the work, that it was to him a labor of love. Neander's writings have been translated, and are well known in America. The principal among them are,—*"Julian and his Times,"* 1812; *"St. Bernard and his Times,"* 1813; *"The Development of the Gnostic System,"* 1818; *"St. Chrysostom,"* 1822; *"History of the Christian Church,"* which has reached its tenth volume; *"The Anti-Gnostics,"* 1826; *"Planting of the Church by the Apostles,"* 1832; *"Life of Jesus,"* in reply to Strauss, 1837.

He was better acquainted with Church History and the writings of the Fathers than any one of his time. It has been the custom, upon the recurrence of his birthday, for the students to present to him a rare edition of one of the Fathers, and thus he has come to have one of the most complete sets of their writings to be found in any library. Turning from his great literary attainments, from all considerations suggested by his profound learning, it is pleasant to contemplate the pure Christian character of the man. Although born a Jew, his whole life seemed to be a sermon upon the text. "That disciple whom Jesus loved, said unto Peter, *It is the Lord!*" Neander's life resembled more "that disciple's" than any other. He was the loving John, the new church father of our times.

His sickness was of only a few days' duration. On Monday, he held his lecture as usual. The next day he was seized with a species of cholera. A day or two of pain was followed by a lucid interval, when the physicians were encouraged to hope for his recovery. During this interval he dictated a passage in his "Church History," and then said to his sister—"I am weary—let us go home." He had no time to die. He needed no further preparation; his whole life had been the best preparation, and up to the last moment we see him active in his Master's service. The disease returned with redoubled force; a day or two more of suffering; and Sunday, less than a week from the day of attack, he was dead.

On the 17th of July, I attended the funeral services. The procession of students was formed at the University, and marched to his dwelling. In the meantime, in the house, the theological students, the professors from Berlin, and from the University at Halle, the clergy, relatives, high offi-

cers of Government, &c., were assembled to hear the funeral discourse. Professor Strauss, for forty-five years an intimate friend of Neander, delivered the sermon. During the exercises, the body, not yet placed in the coffin, was covered with wreaths and flowers, and surrounded with burning candles.

The procession, which was of great length, was formed at ten o'clock A. M., and moved through Unter den Linden as far as Frederick street, and then the whole length of Frederick street as far as the Elizabeth street Cemetery. The whole distance, nearly two miles, the sides of the streets, doors, and windows of the houses were filled with an immense concourse of people, who had come to look upon the solemn scene. The bier was surrounded by students, some of them from Halle, carrying lighted candles, and in advance was borne the Bible and Greek Testament which had ever been used by the deceased.

At the grave, a choir of young men sang appropriate music, and a student from Halle made an affecting address. It was a solemn sight to see the tears gushing from the eyes of those who had been the pupils and friends of Neander. Many were deeply moved, and well might they join with the world in mourning for one who had done more than any one to keep pure the religion of Christ here in Germany.

After the benediction was pronounced, every one present, according to the beautiful custom here, went to the grave and threw into it a handful of dirt, thus assisting at the burial. Slowly, and in scattered groups, the crowd dispersed to their various homes.

How insignificant all the metaphysical controversies of the age, the vain teachings of man, appeared to us as we stood at the grave-side of Neander! His was a far higher and holier faith, from which, like the evangelist, he never wavered. In his life, in his death, the belief to which he had been converted, his watchword remained unchanged: "It is the Lord!" His body has been consigned to the grave, but the sunset glory of his example still illumines our sky, and will for ever light us onward to the path he trod.—*Boston Traveller*.

DISTURBANCE IN A SYNAGOGUE.

THE history of the synagogue, as well as of other religious communities, abounds with examples which show the dangerous effects produced by zeal without knowledge. "If they speak not according to the law and testimony, it is because there is no light in them."

The warm affection with which the Jew clings to the observances taught by tradition, the earnestness which marks his exertions to please God according to the forms which man has devised, tend to blind the mind and excite the passions, if the words of eternal truth be not regarded as the sole guide for man in the service of his Maker. It has not unfrequently happened that the house of prayer itself has witnessed scenes of violence committed by the Jews, who, in periods of excitement, have shown but too plainly, that the interests of a party, or adherence to a custom, are too often regarded as of more importance than that fear of God which is the beginning of wisdom.

The following account with which we have been furnished, of excesses recently committed in a synagogue in Germany, may well lead to reflection on the folly of the heart of man. Let us pray that the bigotry and violence of party feeling, which led to such an outrage, may give place to that spirit of real devotion, which shall change the zealots for Rabbinism, and the lovers of strife, into faithful subjects and followers of that Saviour whom they know not.

"The Jewish congregation at Pyritz, in Prussia, like almost every other, is divided by party spirit, and party views. One party tries to drive the other out of the synagogue; but as both claim the right over the synagogue, and both are about equal in number and strength, the matter has hitherto been left undecided. On Friday, May 11th, it was to have come to an issue. As each party has their own Schochet and Chasan, the Elders of each had given strict orders to their Chasan to strike up the *לכה רורי* (the hymn to welcome the Sabbath) and to maintain their ground, on pain of losing their situation. Both accordingly ascended the desk, and both began to sing at the highest pitch of their voices, each his own tune. The one tried to out-bawl the other. But as both had sound lungs, this was a most difficult matter. When the congregation saw that with mere bawling nothing would be effected, they tried an *argumentum ad hominem*; each party laid hold on the Chasan of the other, and tried to pull him down from the desk by main force. But they were no more successful in this argument with the fist; for as the existence of each Chasan, and the honor of his party, depended upon his maintaining his ground, they defended themselves with all their might and main, until the police came, and put an end to this most disgraceful scene.

"Though the two Chasans are put forward as the two leaders in the fray, yet they themselves are personally very friendly with each other. At present the struggle is deferred; but on the next holy days, [ראש השנה] the feast of the New Year, it will commence afresh, and it will then be decided, who shall remain the conqueror.

"From this external state of things it may be judged what their internal religious state is. But they only carry out consistently what is in truth going on in most Jewish congregations."

From the London Society's Annual Report.

ON THE MORAL CONDITION OF THE JEWS IN GERMANY.

BEFORE proceeding to report on your several missions in Central Europe, your Committee deem it right to call your attention to some features of the present state of the Jews in Germany especially, brought under their notice by the late deputation, which, though not wholly new, are in some respects novel; and where they existed before, prevail at present to a degree formerly unknown.

Your Committee refer to the lamentable spread of infidelity among the Jews, and to the excitement and fallacious expectations produced among them by the recent political convulsions on the Continent, giving a new aspect to them as a people, and necessarily requiring in some degree a new mode of dealing with them in a missionary point of view.

The extent to which the chief sources of instruction in Germany have been poisoned, by overt or insidious infidelity, is notorious. With comparatively few exceptions, the chairs of Divinity and Philosophy in the German Universities have been occupied for a long period by men of great acquirements, but of the most mischievous opinions, who have formed the minds of the present generation of the learned professions in that vast and influential country. To aggravate the evil, the *schoolmaster* has been equally infected with the lawyer, the physician, and the divine; and under *his* instructions, the masses have been seduced from the faith of their fathers, until it may be feared that wherever there is learning, there is also, in some of its varied forms, the taint of infidelity.

Unhappily, too, the evil is now widely spread among the *Jews*. Their youth have in numerous instances been taught in the public schools, both in primary and grammar schools, along with the mass of the people.

Entertaining no apprehension of proselytism, where there was no evangelical light or life, the Jews have sent their children to schools where, while escaping Christianity, they have, as a greivous compromise, lost their own faith. Forsaking Moses, and despising the Talmud, they have also abandoned their hope of a Messiah coming in glory; and, impelled by the delusions of the day, have rushed with the multitudes into the destructive contest for political privileges, and now deem *emancipation* to be the Messiah destined to give them their place among the nations, and to roll away the reproach as well as oppression of ages.

The place which Jews have occupied in the recent events in Europe, is certainly a remarkable feature of this most remarkable period. They are found alike distinguished in the ranks of order, sustaining by the force of eminent talent and high character the established institutions; and in the front of democracy, laboring with characteristic ability and recklessness for the subversion of all that is established, in the vain hope of realizing some fond theory amidst the wreck of society. Their assistance in the work of demolition, which was accepted in the hour of assault by associates with other views than theirs, has been flung away at the first turn of affairs; and they have been found in some instances amongst the earliest victims of successful insurrection.

The lessons which such events might have taught, have, however, apparently been lost upon them. The great multitude of Jews in Germany, there is reason to apprehend, are for the most part steeped in infidelity, and united in felling, sentiment, and hope with the restless democracy whose incessant cravings for political changes, leave them no ear for the message of peace from heaven.

In this state of things a new want is perceived in missionary enterprise. In Germany it is not only the Rabbis or the Talmud who are to be attacked as formerly. The first principles of belief need to be explained and enforced, and new publications, adapted to the altered circumstances of the times, are required to be prepared and circulated: a subject which now engages the serious attention of your Committee.

PESTH.

EXTRACT LETTER—REV. MR. WINGATE.

Cheering Prospects—Success of the School and of the Colporteurs—A distinguished literary Jew an Inquirer.

PESTH, May 16, 1850.—We naturally anticipated on our return* to find, that the work of the Spirit of God had suffered—that the cause of Jesus was at a low ebb—and that the past labors in the mission to Israel must be repeated almost *ab initio*. What then was our joy and cause of thanksgiving to find, that so far from this being the case, at no period in the history of the work has the *interest* excited by former efforts to sow the good seed of the kingdom been so deeply and widely felt as now—at no period the field of labor so accessible—but no period the thirst for the Word of God so general—and never was the faith of the thousands of Jews in their own superstitions so completely and so universally shaken! Behold what the Lord himself hath wrought! Let all the glory be given to Him, who worketh by means, without means, or against means. The effect of the recent “examination” of

* Mr. Wingate and Mr. Smith were obliged to leave Pesth on the breaking out of the Hungarian war in 1848.—See *Home and Foreign Missionary Record*, Oct. 1848.

the school on the Jewish population, was immediate. Children and parents flocked to the teachers, entreating, as the greatest favor, that their little ones might be enrolled. During the few days we have been here, we have received 120 additional scholars, which more than doubles the former number. We have attempted to open in the former premises, fitted up as they were for 130; but it is impossible to continue there. We require at least twice the old space. The number of Jewish boys and girls on the roll is about 230. With the exception of three or four, all are *Israelites*, and, except about eighteen, all are unbaptized. The *whole* of these children are taught the New and Old Testament Scriptures, our own "Shorter Catechism," and every Lord's day assemble together in the school-room for prayer, reading the Bible, and Christian exhortations from their pious teacher, Mr. Schlech, who in 1843 was brought to the knowledge of the truth under the mission, and publicly renounced the errors of Popery. . . . Such is the conviction among the Jewish community of the *moral* worth of the undertaking, that had we the means and the instrumentality, we could have at least 500 Jewish children entrusted to our care. Among the Jewish inquirers are those who have, even years ago, been led to search the New Testament in secret, aroused by the effect produced on their little children. The efforts of the colporteurs throughout the whole of this vast country, are at present crowned with, to us, wonderful success. We are sold out, of almost every size and language of Bibles. When we left, we had an immense quantity of Hebrew Bibles—in a very few weeks we will not have a copy not disposed of. Orders are now sent us for 1,000 copies of Hungarian Bibles, without being able to supply any. Till arrangements are made for carrying on the former printing establishment, we are likely to have none. This is a dearth of the Word of the Lord we little anticipated; formerly the supply was always greatly beyond the demand. Many Bibles in the Slavonic tongue have also been disposed of, and most of the tracts are bought up, being sold at a kreuzer each, and upwards. The ministers frequently now publish from their pulpits the arrival in their parish of one of these devoted servants of Christ, and invite the congregation to purchase their Bibles and books. In every town and village the Jews attend them from day to day, often to a late hour at night, listening to them, while they prove out of the Scriptures that Jesus is the Messiah promised them in Moses and the prophets. Even here, where the opposition used to be greatest, the number of "inquirers" is considerable. Among them we have to reckon the most distinguished literary character among the Jews of Eastern Europe, member of the Literary Society of Paris and Germany. He called twice on us while in Vienna, and declares that his interview with Dr. Duncan in 1842, and with us in 1848, had been instrumental in constraining him still to seek after faith in the Redeemer. Were such a man really constrained to fall down at the feet of Jesus, and by grace serve the Lord in sincerity and truth, the effect in the "Synagogue" would not be less than that produced by Cappadose, Da Costa, and Saphir. Our brethren in the ministry, who used to labor with us, are as active and devoted as ever.—I am, &c.

JEWISH USURERS.—Letters from Vienna state, that several rich Jews in Prague are forming a pawnbroking establishment, to lend poor mechanics money *without any interest*. The Jews in Vienna purpose imitating this noble example, and a considerable fund has already been raised by subscription in the Austrian capital.

THE JEWS IN DAMASCUS.

WE are much gratified in laying before the public the following news, for which we are indebted to the courtesy of Sir Moses Montefiore:—

To the Editor of the (London) Jewish Chronicle.

SIR:—Inclosed I beg to hand you the translation of a document which I have received in a letter from a highly respectable gentleman at Damascus.

Should you deem it of sufficient importance to insert it in your columns, I doubt not it will be read with interest and gratification, not merely by my co-religionists, but by thousands, who, recollecting the severe persecutions to which the Jews have been subjected in the East, and particularly in Damascus not many years since, will recognise in it evidence of a desire on the part of the Sultan not only to guard them for the future from the effects of prejudice and intolerance, but to secure for them that consideration to which, in common with others, of whatsoever creed, they are justly entitled.

My correspondent, whose letter is dated the 28th of May, states, that Osman Bey, on his arrival there at the beginning of the month, after producing the Sultan's order for the remodelling of the council (which formerly had consisted of Moslems exclusively, to the number of twelve,) proceeded to constitute five Moslems members of the council, and addressed the note in question to the Chief Rabbi, as well as similar notes to the local heads of the Catholic and Greek churches, desiring each of them to furnish a member from their co-religionists to occupy a seat in the new Divan. He further informs me that the choice of the Jewish community had fallen upon a venerated and respected man, Mr. Meir Salaman Farhi, who had been a severe sufferer from the calumny and persecutions connected with the lamentable affair of 1840.

I have troubled you with this brief summary of the contents of my correspondent's letter so far as it relates narratively to the subject of Osman Bey's note; as in the event of your publishing that note it is a material point that you should be furnished with the authentic relative information, of which you may perhaps also see fit to make use.

I have the honor to be, Sir, your obedient servant,

MOSES MONTEFIORE.

Grosvenor-gate, Park-lane, July 5.

Translation of a note addressed to the Chief Rabbi at Damascus, by Osman Bey, President of the Municipal Council.

"In obedience to his Majesty's pleasure relative to the re-organization of the municipal councils in sundry important provinces of the Ottoman empire, several respectable members have already been elected with the view to the constitution of the council of Damascus. It is, however, necessary that other members be also elected from the Christian and Israelite communities by the votes of the higher classes of their co-religionists respectively.

"The Chief Rabbi is hereby accordingly invited to summon the leading members of his community, and, with their aid and concurrence, to elect some person of talent and integrity, and depute him to attend the council to-morrow for the confirmation of his appointment as a member of that body, when he will be required to produce a declaration in attestation of his election under the seals of the said Chief Rabbi and of his other constituents.

"It is therefore notified, that you should forthwith proceed to such election, and instruct the person who may be elected to present himself at the council to-morrow.

"7 Rajiab, 1266.

(Signed)

"OSMAN BEY,
"President of the Council."

Missionary Intelligence.

NEW-YORK MISSION.

REV. MR. BOUTEN.

ACCORDING to the obligation resting upon your missionary, my report should have been given in at an earlier period. This would have taken place had it not been that I entertained the well-grounded hope (which is now fulfilled) of communicating to the Society the joyful intelligence of a young Israelite, who, after full conviction, without any sinister motives, has embraced Christ as his only Lord and Redeemer. After being particularly examined by the Rev. Mr. Guldin in the presence of two of his elders and myself, and having made an open public confession of his faith, he was received by baptism a believing professor in the German Evangelical (Dutch Ref.) church in Houston street.

This is indeed delightful intelligence, which causes the heart of the Christian to rejoice in the Spirit. Hallelujah! the Lord does not delay his promise to his covenant people Israel.

I consider that I act in the spirit of the Society, when, on an occasion like this, I communicate of the numerous conversations which have been held, and also a short sketch of his life, as special proofs of the gracious dealings of the Lord with this young Israelite. I feel the more induced to this, as there is furnished the opportunity of giving in writing (what I before stated verbally) an answer to the question, "Why are the names of the baptized or converted Jews so carefully concealed?" I answered, Not always, but it generally occurred out of cordial love for Israel, well knowing that many still living in their blindness would think they did God service by persecuting their brethren according to the flesh, converted to the faith of Christ, and so, if possible, bring them to perdition. Thus, by the mention of their names, *their* guilt would be unnecessarily aggravated. I said it was not *always*, and in what is now to be stated, is confirmed the truth of my answer to them. The converted young Israelite gave me full liberty to publish to the world. He did not merely fear the bitter hatred of his, alas! still blinded associates in his former path, but also believed that by the help and power of his Divine Lord and Redeemer he would, in connection with the publication of his name, be enabled to endure, triumph over, and turn into shame all persecution and slander, remembering the word of his Lord, Matt. x. 32, &c. He hoped that at times, by praying and conversing with them, he might be instrumental to make them of the same salvation in Christ. If he should be insulted, he would esteem it an honor to endure it for His sake.

The following is almost literally derived from the many communications made to me by Augustus Sommers, the name of the young Israelite.

This, I trust, will be sufficient for gaining a more particular knowledge of him.

Augustus Sommers was born of very poor Israelitish parents, in 1830, at Erlingen, in the kingdom of Wurtemberg. He was only permitted to retain them and enjoy their affectionate care till his third year, when it pleased the Lord of life and death in his infinite wisdom to remove them from him by death. At this time there lived in that place a Roman Catholic priest, who took charge of him, and whose affection to him increased more and more as he gave evidence of his growing zeal and attachment to Christianity. He therefore sent the young Sommers to a Roman Catholic school, and afterwards, till his tenth year, made provision as a good father for his daily necessities, when it pleased the All-wise Disposer of all events again to deprive him of his kind protector by death.

Thus this young boy, at the age of ten years, was again deprived of all assistance and left to himself; but happily, although young, he was mindful of, and trusted in, the kind protection of that faithful and mighty Lord whom he had learned to know. In this apparently forsaken situation, an old Israelite comes to him with pleasant words, takes him to his home, and sends him to a seminary of education at Stuttgart. There, by the grace of God, he anew obtained the favor of a Protestant minister, and also of the rector of the seminary himself, G. A. Van Riecke. These persons, after they learned his feelings towards Christ and Christianity, were the means of delivering him out of the power of the Jews, and procured a place for him as compositor in a printing office, the owner of which professed, and was cordially attached to, the Christian religion. What he suffered during this time from the injuries from others, and his own self-reproaches, while narrowly watched on all sides, and from want of sufficient means of support prevented from openly confessing the Messiah, whom he had learned to esteem above all that is precious, would richly deserve to be detailed, but want of space forbids it.

But the Lord looked with favor and kindness upon his feeble but young servant, and heard his prayer. On the 16th of July, in the year 1849, the most perilous period of his life, the Lord brought him out of the circle and the land of his oppression over to this new and recently adopted Fatherland, where he may give free vent to his oppressed spirit, and hope to show to contemporaries and posterity, that *Christ is the alone all-sufficient strength for salvation to every one, whether he be Jew or Gentile, whom he graciously calls out of darkness into his marvellous light.*

Like most newly arrived immigrants, Sommers had at first to endure much, and to contend with sickness and want. His difficulties increased by his unwillingness to ask support for himself, being reluctant that in giving his adherence to the Christian religion any slanderous imputation of sinister motives might be laid upon him.

His employer for whom he is now working is much pleased with him, and full information has been furnished to the writer of this that this was the case with his former employers. I thank the Lord that He brought Sommers unto me! May every one who reads this pray that he may be able to pour forth his heart unto the God of Abraham, Isaac and Jacob, as once Sommers did to me, closing his letter thus:

"Lord Jesus Christ, now be pleased to send thy blessing upon me. I am indeed a poor sinner, but I live in the firm hope, that if I cleave to Christ the promise will be fulfilled. My Saviour, receive me, a poor sinner! O faithful Saviour! show unto me, and unto all that are walking in the way of darkness, that thou art the King of kings and Lord of lords, to whom belong all honor and glory."

That honor and glory will, I believe and trust, soon be ascribed to that Saviour promised to the fathers, and who appeared more than eighteen

centuries since, by more out of Israel who unite with me in special interviews, in continual prayer, and in the investigation of, and conversation over, the precious and saving Bible truth. I trust our united prayers will continually be offered that he would follow with his blessing the hundreds of tracts, and a number of Bibles distributed by me, and my other labors, and also that he would crown with his grace the labors of my brethren in the same cause, and of all who desire and act for the good of Israel.

“Ascend thy throne, Almighty King,
And spread thy glories all abroad;
Let thine own arm salvation bring,
And be thou known the gracious God.”

H. BOUTEN.

REPORT OF G. D. BERNHEIM FOR JULY, AUGUST AND SEPTEMBER.

CHARLESTON MISSION.

AFTER a long silence, caused by frequent interruptions whilst travelling from place to place, and city to city, during three long months, I once more send you the report of my labors during this summer, and inform you how the Lord God of Israel blessed me in all my efforts and labors.

Being fearful that, as a stranger in this city, I should not be able to endure the heat, and perhaps sickness, of this summer, I made arrangements to visit the people of Israel in the Northern cities and places, and also to present the claims of the people of Israel in the different Christian churches. Accordingly, I left this city at the close of June, arrived safely in Philadelphia, and soon commenced my labors in Providence, R. I.; presented the claims of Israel; succeeded very well, considering the absence of many persons from the city at that time.

I called upon an aged Holland Jew, who was the father of a large family; found him to be a hardened, self-righteous sinner. He cursed my father and me as apostates. I conversed with him for some time, but found it of no avail; for soon a Gentile scoffer came in, and rendered the Jew some assistance. Both having their own peculiar arguments and hatred against Christianity, they made common cause, and strengthened each other. Herod and Pilate, both each other's deadly enemy, were made friends when Christ was to be crucified. After giving them some kind advice, I left them to the mercy of God.

About this time I was suddenly called away from my labors to Philadelphia. The great conflagration of July in that city also consumed the dwelling in which my mother and sisters were residing; but thanks be to God, their lives were spared, and the most valuable part of our furniture was saved, whilst many hundreds lost everything they possessed, and many more their nearest and dearest friends. We were soon located in a new house, and I returned to finish my labors in Providence. God especially blessed my efforts with a Mr. —, who, when he heard of me, was at first much opposed to my labors, and told Christians that I was an impostor, and only wanted money. When I was introduced to him, he asked me whether I was a baptized Jew? I answered, No. Oh, he said, that was another thing altogether. I said that a converted and baptized Jew was a Christian, and that I was nothing more than a Christian also. He again said that all Jews, when converted to Christianity, did it out of selfish motives. I answered, How could they? for with that step they bring upon themselves the hatred and persecution of their own brethren, and have but little temporal advantage by doing so from the society of Christians, but generally suffer much as disciples of Christ.

Besides all this, that neither he nor I could ever suppose that so many thousands of Jews could be so base as to worship Christ as their God and Saviour if they hated him, and really believed him to be an impostor, unless a radical change had been made in their sentiments, and they were sincere in their profession. He said no more. I asked him then whether he could not but admit our cause to be a good one; that our Society has done and is doing a great deal for the people of Israel, ameliorating their condition, and our missionaries have been the instruments in bringing many a Jew nearer to God, and making them better men; and whether, therefore, our Society should not be sustained? He answered in the affirmative, and said he felt grieved that Christians felt so much for other nations, and cared so little for the Jews. He introduced me then to two Christian brethren, merchants, and told them my object, saying I was laboring in a cause worthy of their confidence. They answered, as usually is the case, "We have so many objects!" "Yes," he said, "you feel for Hindoos, Chinese, Hottentots, &c. &c., but you neglect the Jew, when gratitude alone should induce you to remember him; for if the United States were made of gold, you could not sufficiently repay the Jews for the Bible alone which you possess." They acknowledged that he was right, and gave donations to the Society. Behold! how soon God can change an Israelite from an opposer to our mission to an advocate of the same. It did my heart good to hear him remark: "If I were in your place, how I would tell Christians their duty." An unconverted Jew blames us Christians for neglecting them, when it ought to be our great desire to do God's people good. Oh, how many voices of Abraham's children may yet rise against us for thus despising them, and counting them unworthy of hearing the gospel. "If we warn not the sinner, his blood will be required at our hands."

Met a Mr. — in Philadelphia, who was selling cloth to a tailor. After some conversation, he invited me to come and see him and his family. I complied with his request, and have been there twice, taking a brother missionary with me the second time I went there. We were very affectionately treated, and conversed a long time, but found him rather a disciple of Thomas Paine. As we left, I told him that if he really wished to know the truth, he should ask God to enlighten him, and daily read his Bible.

Rev. B., chaplain in the Western Penitentiary, in Alleghany City, took me into one of the cells in which a Jew was incarcerated. The first question almost that he asked me was, whether that day was *יום הכפר* (day of atonement). I answered not. He said he had lost the account of sacred days, and he wished to observe that day. Should not the observance of this day alone lead any inquiring Jew to believe in the necessity of a vicarious atonement for sin? Our time for Sabbath service was at hand, and we had soon to leave him. I promised to call and see him again, but left Pittsburg before I had time to do so.—Conversed with several Israelites whilst travelling in cars, steamboats, &c. On the steamship Osprey, going from Philadelphia to Charleston, I met two Jewesses, just arrived in this country from Germany, who could not speak English. I had a good opportunity to speak with them about the Messiah, &c. They felt very grateful for the little attention and assistance I could render them, and pressed me to visit them in Atlanta, Georgia, where they were going, should I ever visit that place, which I expect to do in a few months.—The Jews in this city with whom I am acquainted welcomed me home again; and oh, may the Lord God of Israel now give me grace, and enable me to do much good unto my blinded brethren, and that my contemplated plans of operation be crowned with unlooked-for success.

Respectfully submitted.

G. D. BERNHEIM, *Missionary.*

EXTRACTS FROM MR. BLOCK'S JOURNAL.

I HAD a very interesting conversation with a Jew—a very intelligent man, and conversant both with the Hebrew Scriptures and the Gemarah. I tried of course to convince him of the truth as it is in Jesus. He fought with weapons furnished by Aben Ezra, Abarbanell, Jarchi, &c., and thus tried to evade the Messianic import of many of the Old Testament predictions; while I wielded no other but that given us from on high, even the sword of the Spirit, which is the Word of God. I insisted upon the necessity of taking the Word of God as we find it, in its plain grammatical sense, and that there is no occasion for resorting to commentaries, which only mislead us. Before parting, he said: "I pity you for the precious time you waste in attempting to convince the Jews that the Messiah has come in the person of the *הנהג* (crucified). You cannot succeed; for if the Messiah be indeed already come, God will in due time, without the agency of man, manifest him to the Jews;" and then he quoted a passage from the Talmud, intended as a confirmation of the assertion he had made: "Rami Bar Chami said, The wonder of God's revealing the King Messiah to Israel will far exceed all the wonders He wrought for our fathers in times of old." He accepted of some tracts, asked for a Hebrew New Testament, which I could not give, and promised to come and see me again.

I conversed with an interesting young Jew in Auburn prison. The conversation lasted for some hours, and was listened to by the authorities, and Mr. H., an elder of the Second Presbyterian church. I directed him to Christ as able to save to the uttermost all who come to God by Him. My intercourse with him was both practical and controversial. The claims of Jesus of Nazareth to the Messiahship were minutely examined. The imprisoned Jew displayed great acumen. The arguments so frequently advanced by Jews against the Messianic import of most of the Old Testament predictions, he has *ad unguem*. Knowing as he does the Hebrew language, I found it the more easy to convince him of the fact, that the Jewish commentators, out of spite to Christians, whom they identified with idolaters, had swerved from the truth in their exposition of those passages which speak of a Messiah whose death was to be atoning, &c. He candidly admitted that the 53d chapter of Isaiah speaks of the vicarious suffering of Christ, &c. He has the Hebrew Bible and the New Testament. I gave him a few hints with reference to Bible-reading. He requested me to furnish him with a Hebrew Lexicon. I told him that I had none for distribution. Here the captain interfered, saying, that if I thought he could use one to advantage, he would speak to the chaplain (Rev. Mr. Cooke) to procure one for him. The conversation was interesting, the gentlemen present gratified, the Jewish brother benefited, and God glorified.

Before leaving Lyons, I was suddenly called to the bedside of a Jew. Two days before I saw him in the full vigor and enjoyment of health; now stretched on a bed of sickness, suffering the most excruciating pain. He requested me to speak to him as I did when first I saw him. I complied with his request, recapitulated the subject matter of our former conversation, and spoke to him words of comfort and exhortation suited to the occasion.

Poor brother! The prospect of death alarmed him. He knew he was not prepared to meet his God. Righteousness by the law proved to him a broken reed, and unfit to support him in his prospective passage through the dark valley. I hope I did not heal slightly his wounds. I held out to his view the hand-writing of a broken law against him, and pointed him to Jesus as the end of the law for righteousness to every one that believeth, as one in whom mercy has been built up for ever, and through whom Jehovah can manifest himself a just God while he is a Saviour. Here the yelling sound of a mock trumpet fell on my ears. It

was the man at the helm of the packet which was to convey me to Rochester. I obeyed the summons, reminding the suffering brother, before parting, that his condemning sin will be his slowness of heart to believe and avail himself of the abundance of grace and the gift of righteousness so freely held out in the gospel. I could not pray *with* him, but I did pray *for* him, that the truth proclaimed in his hearing may prove a savor of life unto life; and that, realizing an interest in the Saviour, he may, living or dying, be the Lord's.

MR. EDITOR:

Dear Sir:—Will you have the goodness to say, in the next *Chronicle*, to those friends of Israel who may have been interested in the brief account of "Meshullam," that any donations which the Lord may incline them to give, to aid him in this work of love among his brethren at Jerusalem, may, by permission, be forwarded either to Dr. G. PFEIFFER, 247 North Sixth street, or to Mrs. Com. READ, 34 Clinton street, Philadelphia.

Very respectfully yours,

W. B. WOOD,

Philadelphia, October 21st, 1850.

148 Market street.

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